

From **Dabiq** To **Rome**

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We Are Those Who Follow

By Shaykh al-‘Allamah ash-Shanqiti

بسم الله

All praise belong to Allah. And may [He] send salah and salam upon the best of creation, his companions, and those who follow them. As for what follows...¹

Firstly, **it is necessary** for a Muslim to know that **he does not speak a word or give a ruling** through a phrase or a sentence in regard to knowledge of this Din **except that he is responsible for it in front of Allah**. This knowledge is a trust, so it requires that the one who has the responsibility of possessing it - meaning knowledge - imagines Jannah and the Fire in front of his very eyes.

Due to this, Imam ibn Daqiq al-‘Id said that once when he was acting as a judge and was serving in Egypt, an opponent in the court once said to him, “You have oppressed me,” and in some of the narrations they state that the opponent said to him, “Your statement is not said seeking the face of Allah,” or its like. He (rahimahullah) replied, “By Allah, I have not uttered a single word in the past forty years except that I have

prepared myself to answer for it in front of Allah.”

Thus **everything** a student of knowledge says in debates and dialogues, **everything** he says when relating rulings, **everything** he says in matters of knowledge, is fully recorded from him, and **he is responsible for it in front of Allah**. However, the questioning about knowledge is not like questioning about other matters. Everything someone says is recorded and he is duly responsible for it. But the questioning regarding knowledge is specific and distinct, **as you are attributing it to the Din and to what has been legislated by Allah**. You are stating that the ruling of Allah in this issue is such and such, or that this specific matter is obligatory, or that matter is merely permitted without reward or punishment, or that this other matter is only recommended. So it is necessary to imagine the Jannah and the Fire in front of your eyes.

You should not give a ruling nor speak a word **except** that you have with you a portion of knowledge which you had come across or which was transmitted to you from the Sunnah of the Messenger of Allah (sallallahu ‘alayhi wa sallam).

As Allah said, “Bring me a scripture prior to this or some trace of knowledge, if you are truthful.”

¹ Various Questions, #9698.

Knowledge from the truthful individual is transmitted knowledge, that knowledge which, if a person speaks from it, should originate from the scholars and from the esteemed and honored people of knowledge. Imam ash-Shafi'i (rahimahullah) said, "I am pleased to have Imam Malik as a proof and source for my assertion between me and Allah." By this meaning that if Allah asked him, "From whom did you take this knowledge?" He can say, "I took it from Imam Malik."

So if the issues are ones in which differences exist and those issues which are related to the collective affairs of the Muslimin, then you are responsible and a holder of a trust and as such every word you speak, you will be held responsible for it.

If you are able to firmly establish this then proceed to the second matter: This second matter is that we are those who follow and do not innovate new matters in the Din. We point towards the transmitted knowledge from the past, as was stated by Imam Malik (rahimahullah) "It is an obligation upon every student of knowledge to be upon tranquility and steadfastness, and upon the narrations of those who have passed before him."

Therefore, it is a requirement for him to possess this transmitted knowledge from the past. From this point we see that the first matter the successful focused student of knowledge must

aim for is that he must not be deceitful in regard to his knowledge. From such a deception in his knowledge is that he acts as one who has the ability to independently derive rulings while he is not from their ranks. From such a deception in knowledge is that he sits to debate with his brother when he has not achieved the level of knowledge necessary to prepare him for such debates or discussions, as well as the possibility that the second brother may not be from those whom it is proper to debate with.

Also from the ways of deception in one's knowledge is when you bend the texts and force them to hold a specific meaning by your using your opinion and independent reasoning. All this occurring while Allah is witness from above the seven heavens that the one doing so does not have in his heart a fragment of true knowledge about that specific matter, or that in his heart he does not have a fragment of knowledge regarding that hadith, or that he does not possess a fragment of knowledge regarding these ayat. But he takes these texts and explains the ayat of the Quran and explains hadith narrations according to his independent thoughts without having any proof for his explanations. The like of this man knows with certainty that he will be put forward towards the fire of Hell. Then at that time let him see whether these

actions then seem insignificant or significant to him.

That is clear misguidance when a person does not rely upon any proof, support, or evidence, but is simply grasping at conclusions randomly, debating and arguing, and **sitting there stating principles as if he had reached such a high level of knowledge**. This is very dangerous, and an error or lapse that **every student of knowledge must seek refuge from**. It is required to seek refuge in Allah from the tribulation of having a false sense of self importance because of one's knowledge.

Related to this mistake is the error of leaping too far ahead, especially for the beginning student of knowledge. **It is said**, "In the beginning of his affair he jumped too far and in the end he had only achieved anxiety and defeat," meaning at that he was brought defeat by Allah (subhanahu). Therefore it is necessary for the student of knowledge to weigh and assess himself with the scale of true piety, and to know that every ayah and hadith will be a witness and proof upon him in front of Allah if he speaks about them without knowledge. **Thus it is necessary that he only speak with a proof**, as this makes matters simpler for him upon his path and towards his goals.

In addition, there is the tafsir of the Quran given by one of the companions (radiyallahu 'anhum). When you come to the compiled explanation of the

Quran by ibn 'Abbas, it is a tafsir of the entire Quran but is not more than two hundred pages. As they were a people whose tongues were constrained, as they lived in an age of piety and fear of Allah. So a statement would not leave their mouths except that it was weighed and looked at, considering carefully whether it was based and formed from the light of the Book of Allah and the Sunnah or not.

Furthermore, if within their statement there was anything that was added, then it was something added to the degree that they would not be questioned about it in front of Allah. In their statements there was no pretentious statements or expressions, no devised phrases, nor words of pretense. The weighed carefully considered word shows that it is close to the truth, that it is correct in relation to the Sunnah, and that is suitable to be used as a proof, because what it contains from the light of the Book of Allah and the Sunnah. Due to this it has been said by the scholars, "**Their speech was brief but tremendous in the blessings it possessed**." And when it is based upon the Book of Allah and the Sunnah the student will not debate regarding issues except that he possesses the results of study and acquiring knowledge and a foundation of knowledge that can be built upon.

ASL AD-DIN

الإقرار بالله
AFFIRM BELIEF IN
ALLAH

01

وعبادته وحده لا
شريك له

02

WORSHIP HIM ALONE
WITH NO PARTNERS

ومخاصمة من كفر بالله

OPPOSING THOSE
WHO DISBELIEVED IN
ALLAH

03



Shaykhul-Islam ibn Taymiyyah
[Majmu' al-Fatawa (16/203)]

That Whoever Perishes, Perishes By Proof, And That Whoever Lives, Lives By Proof

By Shaykh al-Mujahid Abu Muhammad
al-‘Adnani

Yes, O Muslimun, “That whoever perishes, perishes by proof, and that whoever lives, lives by proof” (Al-Anfal 42).

As for the evil scholars, the shuyukh of dollars and dinars, and the assembly of sorcerers, hypocrites, and agents, then the falsity of their fatawa, which they vomit, has become clear.



The doubts they affirm have been unveiled and proven false, and they will not benefit their masters after today, by Allah’s permission. They will fail, no matter how earnest and active they might be. Everyone knows their reality. When their masters gain strength and

tighten their grip on the peoples’ necks, they pass fatwas on the obligation of obeying them and the prohibition of disobeying them and waging jihad; no matter how much they have fallen into kufr, tyranny, wrong, and spreading corruption.

Then, when the mujahidin gain a foothold in some city, ruling therein by what Allah revealed, their blood boils and they burst in anger, regurgitating their vomit and passing the fatwa to disobey the mujahidin and to fight them, expel them, and to uproot them, no matter the cost of Muslim blood, ruin, and destruction, and permitting – even recommending – seeking support from the kuffar in this regard.



Yet whatever the disbelievers do to the Muslimin of slaughter, torture, devastation, and displacement, these evil scholars are deaf, dumb, and blind. There is no fatwa, no condemnation, and no criticism. But when the mujahidin kill a kafir in a distant land or respond to some transgression, the donkeys of knowledge clamor and mobilize without shame to disavow,

condemn, criticize, offer condolences, wail, and lament.



All while the tawaghit rulers of usurped Muslim lands have not left a single nullifier of Islam, except having committed it, and these evil scholars have not left any “evidence” in their defense, except that they altered its meaning, whitewashed it, and exploited it.

The mujahidin do not practice a ritual, revive a sunnah, implement a ruling, or establish a hadd, except that the palace scholars find fault with them, revile them, criticize them, and spread suspicions in order to avert people from the cause of Allah.

Woe to you, O evil scholars, of the Day of Gathering, the day when secrets are tested and you have no excuse.

Woe to you! You altered the meanings of words and replaced the truth with falsehood. You made the mercy of Islam to mean taking the kuffar, tawaghit, and mushrikin as allies! You made the assailing enemy, in their military bases inside Muslim lands, people of dhimmah (contractual

protection) and refugees! You made the disbelief and shirk of democracy a form of legitimate shura! You made being silent of the truth and accepting of falsehood, when being afraid to deny it, a form of praiseworthy patience! You made taking the apostate rulers as allies and relying upon the oppressors a form of wisdom, forbearance, and correct consideration! You made speaking the truth to a disbelieving, tyrannical ruler a form of rebellion against those in authority!



You concealed what Allah revealed and you forbade jihad, making its incitement equivalent to sedition! You made killing the enemy kuffar equivalent to permitting sanctified blood! You made the mujahidin, those who stand for righteousness, as renegade Khawarij! And the apostate secularists, nationalists, democrats, agents of America, and their dogs, you made them mujahidin! You made disbelieving in taghut a great fitnah, making wala and bara a crime, and you made the tyrant, kafir, apostate rulers

leaders of guidance, authorities of justice, and Muslim rulers!

You cast Allah's book behind your backs, sold His verses for a miserable price, and discarded the signs of Allah and His Din. Your likeness, **O apostates**, is the likeness of the dog and that of the donkey carrying books. You sold guidance for misguidance and forgiveness for punishment. Upon you is the curse of Allah, the angels, and all of mankind.²



² Shaykhul-Islam ibn Taymiyyah said, "Whenever a scholar follows the ruling of the ruler and leaves off his knowledge, in contradiction to the Book of Allah and the Sunnah of His Messenger (sallallahu 'alayhi wa sallam), he is a kafir and a murtadd who deserves to be punished in this life and the Hereafter" (Majmu' al-Fatawa).

News Headlines

- With guidance and success from Allah, the soldiers of the Khilafah carried out an assault on the Crusader Filipino Army at the 40th Infantry Battalion base in Maguindanao and clashed with the Crusaders, killing 20 of them and capturing a variety of weapons and ammo as ghanimah before returning safely back to their positions, and all praise is due to Allah.

- 12 Rafidah were killed and wounded when 2 explosive devices were detonated in Shu'la area in Baghdad city.

- By Allah's grace, the soldiers of the Khilafah set up an ambush in Barakah Wilayah targeting a convoy belonging to Crusader American forces in the village of Numaylah near the town of Suwar. They detonated 18 explosive devices on them, leading to four American soldiers being killed and a number of others being wounded, in addition to three of their vehicles being damaged and destroyed. The mujahidin then clashed with the remaining members of the convoy before returning safely back to their positions, and all praise is due to Allah.

- 5 members of the Taliban Movement were killed, 7 others are wounded, and a vehicle destroyed with the detonation of an explosive device in the area of Nukar Khil.

- Approximately 12 'Iraqi soldiers were killed and wounded in a car bomb blast in Tal Khayma village west of Mosul.

- A Humvee carrying American soldiers was damaged in explosive device blast in Markadah town in southern Hasakah.

- A member in the 'Iraqi National Security was killed along with 3 Popular Mobilization members in Tal Khayma village west of Mosul.

- 3 Personnel belonging to the Hayah Tahrir ash-Sham were assassinated with firearms near the city of Saraqib in Idlib countryside.

- 8 Rafidah were killed and an ambush by Islamic State fighters in Nawa'ir village in Buhriz in Diyala.

- Two opposition faction personnel are killed and a 4-wheel drive vehicle that was carrying them is damaged in an ambush by Islamic State fighters in the village of Tall Karama in the region of Dana in Idlib.

- A leader in Hayah Tahrir ash-Sham was killed and the vehicle he was in damaged with the detonation of an explosive device on the road between

Jisr al-Shughur and Darkush in the western countryside of Idlib.

- Approximately 9 Syrian soldiers are killed in an attack by Islamic State fighters in Tallat al-Habariyyah in the Suwayda desert.

- 6 'Iraqi army's personnel were killed and injured due to Islamic State fires in the village of Shadif towards the south of 'Adim in Diyala.

- 10 Elite forces personnel belonging to the militia of Hayah Tahrir ash-Sham were killed during an attack carried out by the Islamic State fighters in the area of Ikarda in Aleppo's southern countryside.

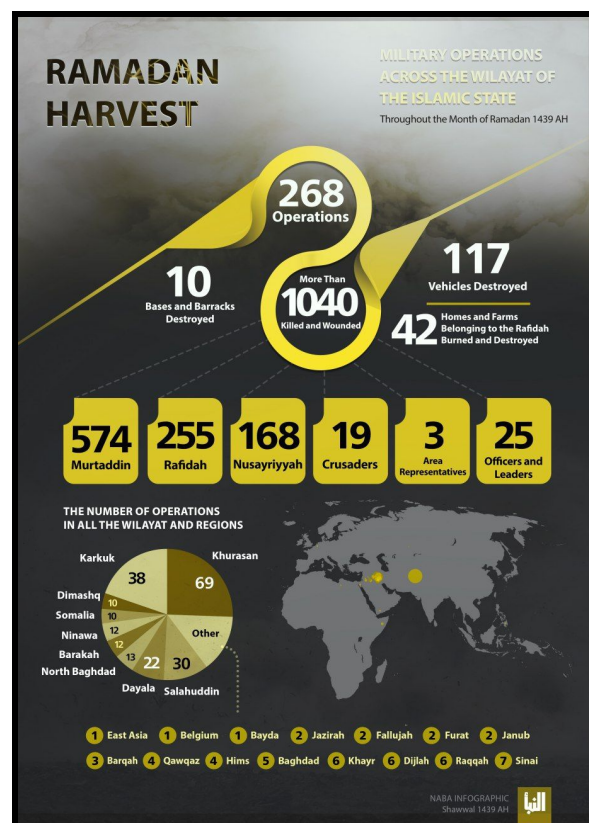
- Two Islamic State commandos raided the Popular Mobilization militia's 31st Brigade base near the Baiji refinery north of the city at dawn. A source informed A'maq that in addition to the Mobilization militia, personnel belonging to the Federal Police and the Iraqi Army were gathered at the targeted base. The attack began with fierce clashes that lasted for several hours, during the course of which the two commandos burned vehicles and ammunition depots inside the brigade base. The source added that the attack concluded when the two commandos detonated their explosive vests, and confirmed the killing and injuring of at least 40 personnel.

- A martyrdom attack with an explosive vest strikes a gathering of Afghan intelligence personnel in district 6 in the city of Jalalabad in Nangarhar.

- With success from Allah, a soldier of the Khilafah in Hawran Wilayah, Abuz-Zubayr al-Ansari (may Allah accept him), managed to reach a gathering of Russian Crusader forces and murtadd Nusayri soldiers - among whom were officers - in the town of Zayzun in the western countryside of Dar'a, which the murtadd Sahwat had handed over to the Nusayriyyah a few days prior. He entered into their midst and detonated his explosive vehicle, killing more than 35 and injuring 15 others, in addition to destroying two tanks and several other vehicles, and all praise is due to Allah.

Daraa rebels hand over unbelievably huge quantities of weapons

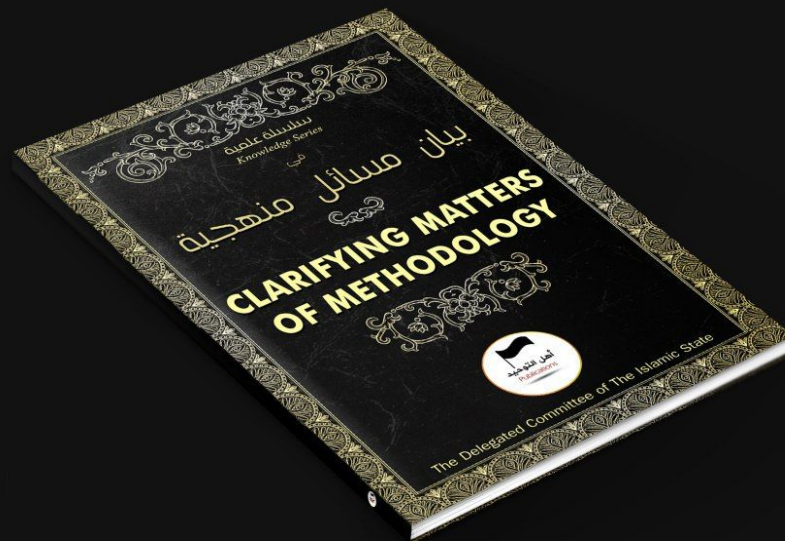
By Zen Adra - 2018-07-08 1



COMING SOON, IN SHA ALLAH...

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Clarifying Matters of Methodology



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